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THE KINGDOM OF CHRIST IS AT HAND

Also an Examination of
BAPTISM
and the meaning of
CHURCH ORDINANCES
and of the
SEALING of the PEOPLE

BY
JOANNA SOUTHCOTT

35

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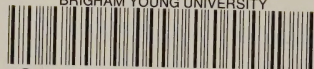
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THE
KINGDOM OF CHRIST
IS AT HAND.

Being an Answer to a Book, dated April 8, 1805, Printed at Halifax in
Yorkshire, and Signed a Lover of the TRUTH OF GOD ;

BY JOANNA SOUTHCOTT

WITH AN EXPLANATION

How the LORD pleaded with Men in the past Ages,
and how HE will plead with all FLESH at HIS
Second Coming ;

ALSO AN EXAMINATION OF

BAPTISM,

AND THE USE AND MEANING OF

Church Ordinances,

AND OF THE

SEALING OF THE PEOPLE,

In these latter days.

Let all Bitterness, and Wrath, and Anger, and Clamour,
and Evil Speaking, be put away from you, with all Malice.

EPHESIANS XIV. 32.

BOOK 35

PUBLISHED BY

~~A. SEYMOUR, THE CLOCK HOUSE PRESS,~~

~~ASHFORD, MIDDLESEX~~

1924

Price One Shilling and Sixpence

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SUNDERLAND 74721

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IT is only the Wisdom of the Lord that can hold a controversy with all Flesh, and not by the human Wisdom of any Man or Woman upon Earth : And by HIS DIVINE SPIRIT *through* Joanna Southcott He now pleads ; and this Visitation will be to all those who are looking and waiting for the coming of the Lord Jesus Christ, that they may have the witness *within them* when He comes to visit them in POWER ; to which is added the meaning of the Words of John c. xv. “ I called you not Servants, but I have called you FRIENDS,” proving that the Spirit of Truth must first visit the Friends, to make known to them the DIVINE WILL, like the VINE and the BRANCHES as ONE ; also that the Living Waters can never come to Man, but by the visitation of the Spirit to the FRIENDS who are waiting, as the People waited at the Pool of Bethesda to be healed.

An explanation of these Words : MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN ; and a description of the NEW HEAVENS and a NEW EARTH. Of the Sword of the Lord going forth to destroy his Enemies, to remove all which offends before this important event can take place, which will prove the truth of these Words, “ That no Weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn.” THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD.

An explanation of the fall of Man by the Woman, and his Redemption by the ONE MAN CHRIST, to unite them both as ONE. As the Woman was at first tempted by the Devil, Christ suffered the temptation of the Devil, who could never be deceived as Adam was.—And by the fulfilment of the promise in the Creation, all things will be put under his feet ; with an explanation of these words of St. Paul, “ In a Moment, in the twinkling of an Eye,”

also an explanation of the Type which began in Enoch's being translated, and of Elisha who did not see the Grave ; and of Christ who did not remain in the grave ; that death in the end must be swallowed up in victory, and man be changed to be like His Glorious Body.

Also an explanation of these Words 1 Tim. c. 2. " Of the Woman, notwithstanding shall be saved in Childbearing." And also these Words, " Strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it." Matt. vii. Likewise a description of False Prophets ; and those are of all Prophets the most false that ever came into the World who deny this visitation of the Lord to bring in the Redemption of Man.

A description of the Woes pronounced against Scribes, Pharisees and Hypocrites, with an explanation of St. Luke c. xi. v. 44. " For ye are as graves, which appear not, and the Men that walk over are not aware of them."

And a further explanation of the Sealing, and the visitation of the Spirit ; also, the Words of the Apostle, ' That would be hereafter,' being the earnest of their redemption : together with the reasons that it was never understood by man, to prevent men from Sealing of themselves without any visitation of the Spirit, and without Knowledge, which the powers of darkness, had this been understood, would have tempted Man to do, to prevent mankind from being redeemed in this World from their infernal power.

May 7, 1805.

ON perusing over the Book that was written against me, at Halifax, I am astonished to see so much ignorance and inconsistency, in a man that pretends to take it upon him to write against another. In his first page he says, that the bruising of the Serpent's head implies "*the Resurrection of Christ from the Dead, and his restoring of all things; and that it was Him that was to make an eternal end of Sin to bring in everlasting Righteousness, and destroy the works of the Devil.*" Here he bringeth forward the Scriptures in the 1st page, to prove that Christ will bring in His Kingdom of Peace, and destroy all the Works of the Devil—and he adds many Scripture proofs to the same effect; but then he goes on to the end without any explanation, as though he brought one Scripture to contradict another, first saying "*As in Adam all died, even so in Christ shall all be made alive*"; then he quotes the words of David, "*What man is he that liveth and shall not see death*" ?—"Death will sweep all Flesh away, and none will escape this King of Terrors."—Then in the second page he quotes the Corinthians, "*We shall not all sleep, but we shall all be changed in the twinkling of an eye*"; and he saith, "*it is plain all Flesh will not sleep in the dust, for all that will be alive upon the Earth when He descends, will be changed from mortality to immortality in a moment, from Death to Life, and there will be new Heavens and a new Earth; everything that was defiled by the Sin of Adam, must be restored in Christ, in absolute Perfection; this Sin and the Curse of Sin, will be removed from the Earth, by CHRIST, the GLORIOUS MAN.*" These are his own words which he proves (do verify the truth of my Prophecies) must take place, without discerning his own words, while he pretends to write against me. He further adds: *Holy men of God spoke as they were moved by the Holy Ghost,*

and “*what the Spirit of Christ which was in them did signify.*” He further adds, “*God hath in these last days spoken unto us by his Son, and what the Father reveals unto the Son, the Son revealed and made known unto his Disciples.*” Here he speaks as though all knowledge of Christ ended with his disciples, and that nothing more was to be revealed, quoting the Scriptures again without knowledge ; saying, “*If any man add unto the Words of the Book of this Prophecy, God shall add unto him the Plagues,*” for nothing could be left to be revealed or communicated unto us, and yet before this, he says, “*The knowledge of the glory of the Lord, shall cover the earth as the waters do the sea, when the evening of this gospel day is come.*” Then what contradiction is there in this man, first to say, the evening of the glorious Gospel of Christ shall bring in such light and knowledge to man, as was never experienced in the world ; to fill the whole earth with the knowledge of the Lord, and the merits of Christ shall take away the veil of sin, that came by Adam ; and all shall be restored in Christ in absolute perfection !—That sin and the curse will be removed from the earth by Christ ; then how can all this be accomplished, if the Revelation of Christ ended with His Disciples ? Is this glorious knowledge in the world now ? hath there not been preaching and teaching of the Gospel, for more than eighteen hundred years ? and yet this glorious Revelation of the Spirit of God, and the knowledge of God, that he himself speaks of, *is not come to man yet* ; then how is man to be filled with it, without a revelation or communication to come from God ? Here he speaks in contradiction to his own words ; for after this declaration of the knowledge of God, that is to be given to man, he saith, he that pretends to be possessed of a *spirit of prophecy, makes the Most High God into a divided and imperfect Being* ;—but I would ask any man of reason how this glorious knowledge (that he writes of) is to come to man, if it does not come from the Lord ? or how can he make the Lord a divided Being, to come and ful-

fil his own words, that He spoke by the Prophets ? Our Saviour affirmed in His Gospel, and the Apostles affirmed after him, that by the Spirit of Prophecy, this knowledge should come to men in the END ; for the Testimony of Jesus is the Spirit of Prophecy ; and the Apostle telleth his hearers to wait for the Revelation, of Jesus Christ ; and in the Romans he tells them, they are waiting for the Glory that shall be revealed ; for the earnest expectation of the creature waiteth for the manifestation of the Son of God ; therefore the Apostle assures us it was not revealed unto them, in their days, what they might expect hereafter ; but this man tells us, we are to have all this knowledge and Glory of the Lord without any further Revelation of His Spirit ; but what does he make of the words of the Apostle to the Ephesians, “ Ye were sealed with that holy Spirit of Promise, which is the earnest of our inheritance, until the Redemption of the purchased possession ” ? And mark the words of St. Paul to the Thessalonians, 5th chap. “ The day of the Lord so cometh as a thief in the night ; for when they shall say peace and safety ; then sudden destruction cometh upon them. But ye Brethren are not in darkness, that that day shall overtake you as a thief.” But mark the words that he saith further, “ This is the will of God in Christ Jesus concerning you, Quench not the Spirit, despise not Prophecyings.” Then how dare presumptuous man to say as he does, whoever rejects prophecies, does the will of God ? how dare a man handle the Scriptures so deceitfully, and teach others to do so ? Here he draweth as false a judgment from the Scriptures (as I can prove) as he has drawn of me ; for he boldly affirmeth that neither Richard Brothers, Joanna Southcott, nor George Turner, are Sheep of Christ ; for they have not followed Him *in His ordinances*. Here I shall leave every man to answer for himself ; and I shall answer for myself, Heaven and Earth is witness against him, for it is known unto all that know me, that from my youth up to this day, I have been a strict observer and follower of the ordinances, institutions

and commandments, that my Blessed Lord and Saviour left upon record; and it was his Love to man, and his Suffering for man that deeply affected my heart and drew me to love Him from a child, and my Love hath increased from my youth up; seeing the world in its true colours, and every disappointment of Happiness here, my eye has been fixed to gain an interest in Christ that I might be happy in the world to come. So the judgment that this man has drawn of me is as false as God is true; but that judgment that he hath drawn of me and Mr. Turner, I think he might draw of himself. I need not appeal to his own conscience, but I can appeal to all men from his own words, whether he believes in the Gospel of Christ, that there is such a thing as being born of the Spirit, and hearing the voice of the Spirit of God as ye hear the rustling of the wind? for these are our Saviour's own words: "The wind bloweth where it listeth, ye hear the sound thereof but cannot tell from whence it cometh or whither it goeth; so is every one that is born of the Spirit." Now these words of our Saviour he denieth, and places all knowledge to the outward ordinances of Baptism and of being confirmed by the Bishop; for here are his own words concerning them both, he says "*The ordinance of Baptism is one of the means by which he instructs his Sheep, to which He attended himself that they might follow him, which affords so much instruction to the minds of His Sheep as would take up too much of my paper and time for what I have further to advance, and the other means, is the ordinance of laying on of hands, is a glorious instruction of the minds of His Sheep into the Riches of Gospel Grace, presenting them unto his Father for the promised Comforter; the Baptism of the Holy Spirit, which, saith HE, all they that believe on ME shall receive.*" Now here from his own words he hath justified me, and condemned himself; because Baptism, and the laying on of hands as a confirmation from the Bishop, I have both received; but here I shall answer from the

Gospel : these things ye ought to have done, and not to leave the other undone, to expect the Comforter to come according to the promise of our Redeemer, which this man, though he writes of it, yet absolutely denies every influence of the Spirit, every visitation of the Spirit, and every knowledge of the Spirit ; and out of his own mouth condemns himself : for now I can appeal to the conscience of all men, whether there are not thousands and tens of thousands that have gone through all the ordinances that he hath mentioned, and yet they are no better than Atheists ? therefore the outward forms are of no salvation to a man, neither do they instruct a man in one step of his duty, if he goeth no further ; for I have heard men that have gone through these ordinances, that he hath mentioned, because they were taught them as a custom and fashion, have confessed themselves to be complete Atheists, neither believing there was a God to reward the righteous, or to punish the wicked. Then how can a man be so void of reason as to tell men to rest upon these ordinances ? and yet, I am sorry to say, upon these ordinances do thousands rest, who profess to believe the Bible, and think, when that is done, *all is done* ; and so he is building them up in their presumptuous, false faith. But let no man understand me that I speak against these ordinances, because I say men ought not to rest upon them, and that their salvation ends there, because they have been baptized, confirmed, and have received the sacrament, and that all these are done, without expecting any further work to be wrought in them ; for just as this simple writer speaks, I fear thousands do think, to their utter destruction ; and to utter destruction such a man as he would lead thousands. Therefore, he might well say “ *They that know the Lord do not think much of human wisdom, nor the judgment of men on human writings, knowing that all human writings are fallible and not to be depended on.* ” Here out of his own mouth will I condemn him, as our Saviour condemned

the servant that digged in the earth and hid his lord's money ; for were men to trust to his wisdom and depend upon his judgment, that their Salvation is sure *because they are baptized*, and have afterwards *been confirmed*, and so to rest on these ordinances only, he would lead millions to the pit of destruction. Well might such a writer be ashamed to put his name, who is leading men to such mistaken, presumptuous faith. Another observation I shall make from his writings : he saith, “ *Every believer on the Son of God, since Christ ascended in his glory, hath been anointed and sealed with the Holy Spirit, which is to lead and guide them into all truth, and to bring all things to their remembrance, to shew them plainly of the Father, to lead and instruct them into the knowledge and enjoyment of the three-one God.*” Now I must ask him what believer in the Son of God does he mean, who hath all this knowledge and enjoyment of the three-one God, that he hath mentioned ? He cannot say this rests upon himself ; because he hath denied this knowledge, which is an inward assurance, to be given to any man ; but all he rests upon are the forms of outward ordinances ; then he denieth the very Scriptures that he himself pretends to bring forward ; so it is plain, that in seeing he cannot see, nor in hearing he cannot understand ; for the book of God is as a book that is sealed up to him. What truths of the Scriptures is this man wresting to his own condemnation, and the condemnation of all that are led by his doctrine ? for he hath brought forward the very Scriptures that speak of spiritual things, spiritual teaching and spiritual knowledge, and then to temporalise them and make them no more than an outward form ; so here are our Saviour's words plainly verified—Blind leaders of the blind, till both fall into the ditch together. Never did a man write more against himself than this simple man has done ; for he says, “ *Jesus told his Disciples that when the Comforter was come at that day ye shall know that I am in my Father, and you in me, and I in you.*” Now I ask him how this is to be known, without an inward knowledge, an in-

ward visitation, or an inward assurance ? He brings forward the very Scriptures himself to prove this knowledge is the earnest of the Spirit in our hearts : *John* xiv. 20. Then if it be the earnest of the Spirit in our hearts, it must be known in our hearts ; for it cannot be known in our hearts by the teaching of another ; and he himself points out *Luke* xi. 9, 13, proving from our Saviour's words, that the Holy Spirit is to be given to them that ask ; now if it is to be given by our Heavenly Father, I ask him how it is to be given by men ? or how a man can presume to look into his Bible, and bring it forward that all spiritual Gifts are to be given from the Lord, and at the same time to write so boldly, and with such self-confidence against their being ever received ? for he adds, from the words of St. Luke, *When they come to the enjoyment of the blessings they are led into the depths of the wisdom of God.* Here is contradiction upon contradiction, one thing upon another in this pretended, wise, presumptuous writer, who brings forward the Scriptures of Truth, to prove the Holy Spirit of God is to be given to them that believe, "whereby they are sealed to the day "of Redemption" ; and at the same time says spiritual Gifts are not to be received, neither are they to be expected ; only we are to trust to outward ordinances. O vain and simple man ! who pretends to write of the Scriptures, and bring forward the very Scriptures that prove my mission, and condemn his own unbelief ; for he says, those that believe in the Son, God manifests his love unto them : "*The Holy Ghost is God, communicating his love unto his Church, to make them one with himself.*" Here he acknowledges that it is from the communication of God by his Spirit, that we are to be enlightened : then how can a man deny the very things that he himself brings forward the Scriptures to prove ? for he says, "*All believers on the Son of God have this light, truth, life, grace and glory, given as an earnest of their inheritance, that when he appears, then shall they also appear with him in glory, their bodies being*

redeemed, &c." for he saith the Scriptures *evidently declare unto us, that the KINGDOM of GOD will come, and for this we are taught to pray.* He quotes Nebuchadnezzar's dream interpreted by Daniel, as an assurance that the Kingdom of God must come, and will not be rooted up, "*but must continue upon the present earth ; for the Kingdoms of this World shall become the KINGDOMS of GOD, and of his CHRIST.*" Here he brings forward Scriptures again, one after another, to affirm the Kingdom of Christ is to be established here upon earth ; and yet he denieth that any knowledge of this is to be given to man ; how then are they to have a knowledge of his Coming, or of his Kingdom ? Although he hath so strongly denied the visitation of the Spirit of the Lord ; yet, he brings forward the words of our Saviour, and saith, men "*are to be translated into the Kingdom of his dear Son, to be made Heirs of God, and joint Heirs with Christ ; and are manifestly the Sheep of Christ, and will follow him ; and a stranger they will not follow, but will flee from him, for they know not the voice of strangers.*" Here he tells you entirely, that the Sheep of Christ are influenced by his Spirit, led by his Spirit, and they follow the voice of their Master, in the perfect manner our Saviour told Nicodemus—and he adds further, the children of the devil will not be led by the voice of the master, which is Christ—but they are disobedient, as our Lord told the Scribes and Pharisees, "That they were the children of their father "the devil, being drunk up into the religion "and delusions, that prevailed in those days." Here he condemns the world at large, for their unbelief, as being children of the devil ; for in those days when our Saviour condemned the Scribes and Pharisees, he condemned them for trusting to their own wisdom, and to their own religion, that they themselves had set up ; and refused to listen to the voice of the Lord, who had wrought so many miracles among them ; and rejecting all the offers of mercy that he had made them ; for all his invitations, and all his words were in vain to them, as they

followed the religion they professed before ; and would not permit a change should take place, or that any knowledge of God should come to men, that they themselves did not understand. Now it is these people whom this very writer calls “ The “ Seed of the Serpent, which could never be reconciled to the Seed of the Woman ; ” then surely conscious guilt must fly in his face, and say, he is acting like one of them, trusting in all the forms of godliness, but denying the power thereof, and resisting all the invitation of the Spirit of the Lord, they being at enmity against the Kingdom of CHRIST, but sooner join with the serpent in persecuting the woman, and her seed, which is in CHRIST, to reconcile the world unto God. This enmity he alloweth to be in his own breast, and he confesses, there will continue this enmity between the woman’s seed and the serpent’s, until the harvest of the Lord. Now he confesses himself, that Believers are kept by the power of God through faith unto Salvation : but what faith must this man have, who stumbles at the noonday sun, bringing forward the Scriptures to condemn himself like a blind man that cannot see the daylight while he is walking in the midst thereof ? Just so is this wise writer bringing forward the daylight of the Gospel, the visitation of the Spirit of the Lord, allowing it is to be given to man to be led by his Spirit, and to know his voice, to flee from the voice of strangers, and allowing the wisdom of men to be vain, and that none have a knowledge of God, but those that have the power of the Holy Ghost, and are led by his Spirit ; such he saith are kept by the power of God, through faith unto Salvation. But he saith, “ The tares are the worshippers of the “ Beast, and all will worship him whose names are not written in the Book of Life ; ” and he says, “ The Beast is the offspring of the Devil.” Here he is condemning the world at large, that are not filled with the Holy Ghost, to have communications from the Lord ; for he saith, in the 6th page, “ God manifesting himself unto us in the Flesh, or

“ God, in his manifestation, to be the same God, “ in the vital communications of himself unto his “ Church and People.” These he affirms are of the good Seed to be saved, and the others are the evil Seed to be destroyed. Then how can such a man presume to write against the Communications and revelation of the Spirit of God, when he tells you, that those that are not led by the voice of Christ make Christ “ *contemptible, by which they worship a false Christ, which is Antichrist ;* ” which must be destroyed ; and the tares and “ *the worshippers of the Beast must be the first taken ; for with his Sword, and with his Spirit will he plead with all flesh, and the slain of the Lord will be many.* ” These are his own words ; then how can a man presume to write against Prophecies, when he brings forward such arguments to plead for them ? for he says the Lord will plead with all flesh with his Spirit ; but does he vainly suppose the Spirit of the Lord will come down visibly in the world, and go from house to house, to plead with all flesh ? or does he suppose, from his slaying with his Sword, that we shall see the angels come out of heaven and go abroad as men of war, slaying them on the right hand and on the left ? If he supposes one to be real, that the Spirit of the Lord is to be seen visibly in the earth coming from heaven to plead with man, he must suppose the sword will be seen the same ; but if he supposes the Sword of the Lord are the wars and tumults that he will kindle amongst mankind, to destroy by the sword those that will not believe his word, and that this destruction will come by man, though it be kindled by the Word of the Lord to fulfil the Gospel, and fulfil the words of the Prophets ; so, that if the Sword of the Lord is to be used by man, then the Spirit of the Lord must be the same to be pleaded by man, from his visitation to man, as it was by the Prophets of old, and by the Disciples of our Lord : for it was by his Spirit visiting the Prophets that the Lord pleaded with man in the days of old ; and when our Saviour pleaded with man, he took man’s nature upon him,

and in the form of a man he pleaded with the public and with his enemies. But when he arose from the dead and was no more as man amongst them, he appeared to his disciples, who were his friends and followers, his brethren and believers ; but he did not appear to plead with his enemies, who had been his betrayers and persecutors ; for he left them for his disciples to plead with in the flesh, by his SPIRIT, "that he had given them." So if we trace our Bibles through we must know that it is in man that the Lord pleads by his Spirit ; for when he came to Moses on Mount Sinai, and visited him in the wilderness, he did not plead with the Children of Israel himself, but by Moses ; and he never pleaded with all flesh visibly in person, but by Prophecies given to man ; so out of his own mouth this man that writes against Prophecies, writes as strongly for them as any man can write ; and he plainly tells us, "That it is in the time of total darkness the "midnight cry will come ; and then the foolish virgins, that are destitute of the Light, "Truth and Life of the Son of God, worshippers "of the Beast, will find their Lamps gone out ; "and will call upon the rocks and the mountains "to hide them from the face of him that liveth for "ever and ever." These are his own words, that will be the fatal end of those who are destitute of the Light and Truth. Here you see how fatal he hath drawn the judgment upon all those that have not the Light of the Son of God ; for he calls them the worshippers of the Beast ; then surely such a man as he will have reason above all men to fear and tremble ; because he professeth to say, those that have not the Light will perish ; and yet at the same time he mocks and despises the Light ! Then is this man not a worshipper of the Beast, by walking in total darkness and refusing to come to the Light ? what say the Scriptures ? He that knoweth the will of his master and doth it not, shall be beaten with many stripes ; but this man professes to know his will, and yet mocks to obey, or to walk in the Light, and plainly shews he chooses darkness

to walk therein, though he tells you, that their end is destruction ; for they are the goats that must depart and are cursed into everlasting fire prepared for the devil and his angels. This he tells you is the fatal end to all those that have not the Light of the Son of God when he cometh. But on the other hand he tells you, those that are in the light shall inherit the Kingdom prepared from the foundation of the world ; and “ this Kingdom, prepared “ from the foundation of the world, cannot intend “ the Kingdom of Glory ; for that is the uncreated “ fulness of God—this Kingdom then was figured “ out unto us in the Creation in the Six Days.” These are his own words that he hath testified to the world, the full Assurance of the Kingdom of Christ being established upon Earth, and those that are enlightened by the Son of God will enjoy it, and all others will be destroyed ; and yet, at the same time he mocks the Light of the Lord, and the Visitation of his Spirit, and saith there is no occasion for any more light than we have received ; and that God “ must be a divided being ” to give any more light and knowledge to man by the revelation of his Spirit ; and yet he tells you there is no wisdom in man, nor judgment in man ; “ all human writings are fallible, not to be depended on.” So we are neither to trust to the teaching of men nor to the Visitation of the Spirit of the Lord ; and yet if we are in darkness we are to be destroyed. Then which way does this man point out Salvation ? may be the enquiry from such contradiction ; why, I answer, all that I can understand from his Book is, “ from our being baptized and confirmed by the “ Bishop.” These are the only ways, he points out, by which our Salvation can be depended upon. As he saith I have pointed out Salvation by the Sealing ; and then he saith, the poor deluded wretches will be saved from death and hell, “ and be “ qualified to go to Jerusalem ; so his Religion is fixed in Baptism, and mine, he saith, is fixed in the Sealing ; but now I tell this poor, ignorant, simple

man, if my Believers trust only to the Sealing, they have no more a sure foundation to trust to for their Redemption, than a man has to place all his trust upon Baptism ; and if that be all his trust, he will find he trusts to a broken reed ; and so I say of the Sealed People, if they trust in their Sealing “ only,” without believing and relying on the promise of GOD, that was made in the Fall, and the promise that was made in the Merits and Death of Christ, that he is the Lamb of God, that taketh away the sins of the world, and who died to reconcile the world unto God, so that at HIS SECOND COMING he must destroy the works of the devil and cut off all the power of Satan, and every root of evil, that he hath by his power worked in man ; for this must be their trust in the merits of Christ, and the promise of God, made in the Scriptures ; or else, I may say, to what use are they sealed ? as Paul said to the people of Ephesus, unto what then were ye baptized ? when they said they had not heard there was any Holy Ghost. Now perfectly the same I say of the Sealing ; unto what are they sealed, if they do not believe in the Redemption, that is to be obtained in and through the Merits of Christ ? For though it is written in the Scriptures, They shall *subscribe*, with their hands unto the Lord ; *Isaiah*, xliv. 5, and it is said the Sealed (which are the Sealed number) it is in their Foreheads, *which signifieth their names* ; and it is said in the Scriptures, What is sealed on Earth is sealed in Heaven. Yet for all this if people only rest upon the Sealing, without discerning to what end they are sealed, their Sealing is of no use ; therefore it was said, the first year of the Sealing, it was like a net cast into the Sea, gathering in both good and bad ; but they that come in by Faith are those that come in to the Sheepfold ; and for them to come in by faith they are not to rely upon my words only, because the Spirit of Prophecy has been given me, but they must rely upon the WRITTEN WORD of GOD, knowing all these things are foretold. And they must

not be worshippers of the Beast, but *sign with their hearts as well as with their hands*, that they wish the *Beast to be destroyed*, and the KINGDOM of CHRIST to be established, and fight manfully under CHRIST's banner as good Soldiers of JESUS CHRIST, against the world, the flesh, and the devil ; and be like the wise Virgins, and faithful Servants, waiting for the Coming of their Lord. This is the fulfilment of Baptism, and the meaning of the Sealing, which their hands are signed unto, who have signed in faith ; but without faith, neither Baptism, nor the Sealing, is of any protection to man. But I suppose this simple writer judges that the Sealed People rely upon that alone for Protection ; as he persuades men to rely upon Baptism and Confirmation by the Bishops alone for their Protection ; which are the only duties that he hath pointed out in his Book. For though he hath brought forward texts of Scripture, that speak of being enlightened by the Spirit of God, and the Holy Ghost ; yet, he firmly denies the receiving of either ; and rests the whole upon Baptism, which the conduct of the world at large, who have been baptized, must convince every man of sense, he hath rested the whole upon a broken reed ; for we see how the world break off from the Promise made in Baptism ; then what are they the better for being baptized ?

Here is the Answer of the Spirit to me :

“Now thou hast drawn thy judgment from this man, who hath written against thee, with what contradiction his words appear ; but I now tell thee, thy judgment is drawn by the influence of my SPIRIT, and by thy heart being prepared by ME, to give thee wisdom and understanding to discern his words, that thou never discerned at first. So I tell thee, it was not thy wisdom that answered the man, but it was MY SPIRIT that worked in thee to discern the folly that was in the man. And this folly is in mankind ; they have turned my Bible in-

to the form of Godliness, but are denying the Power thereof, as he turned the form of Baptism. But now out of his own mouth will I condemn him, from the form that he hath placed, which he says is the *ordinance of Baptism*, to instruct the Sheep to which I myself attend to. This is the meaning of his words ; then if I attend my Sheep, I must attend them with my SPIRIT ; I must guide them with my SPIRIT ; and direct them with my SPIRIT ; and they must receive the Holy Ghost, as my Disciples did ; and they must be (as I told Nicodemus) born of my Spirit, and hear my voice. For thus I said was every one that was born of the Spirit ; then how dare men to wrest my Gospel in this manner, and deny the knowledge of my Spirit to them that are born of my Spirit ? *for this will be the end of all*, when I bring in my KINGDOM of PEACE : he that receiveth not the Holy Ghost, will not receive ME ; and he that resisteth the Holy Ghost which is the teaching of my Spirit, resisteth ME. But I ask him what instruction Baptism hath given to the minds of the People that rest there ? Let him look abroad in the world, and see the blindness that is in mankind ; let him look into his own heart, and in his own writings, and tell me what knowledge, or what instruction, he hath learnt from Baptism ; or what understanding he hath of the Scriptures, that he hath mentioned. Hath he not made the very Scriptures that speak of the quickening Spirit of God, to guide and lead them into every truth, to be no more than a dead letter to man ? Now come to the Scriptures that he has quoted :—*Isaiah* viii. c. 20 v. Now I shall answer thee from the chapter¹ he hath mentioned. Should not a people seek unto their God ? for the living to the dead ? to the Law and to the Testimony. These were the words spoken by the Prophet, and the commandment I gave to the Prophet ; and mark the words I said before : bind up the Testimony—seal the Law

¹ The reader must not fail to read the verses in this chapter.

among my Disciples. Then now I tell thee, they that deny these words, it is because there is no light in them ; they have no light of the Prophets ; no light of the Law ; no light of the Gospel ; because I strictly told them, *in the latter days*, I should write my Laws upon their hearts ; I should bring them to a true knowledge of their God ; and they should know the Lord their God ; and I would pour out my Spirit upon all Flesh. This I have promised them by my Prophets ; then he that denieth these things, it is because there is no light in him to understand my words, to discern my words, or to receive my words ; for darkness and dimness must be upon them. Here I have shewed thee, from his own words, the blindness and ignorance there is in mankind—that in seeing they do not see, nor in hearing they do not understand what they read. Now come to the Gospel that he hath mentioned : Rom. v. c. 12 v.—*“ Wherefore as by one man Sin entered into the world.”*—Now I shall answer thee from these words : if Sin had entered into the world by the man, and the man only, then the promise must be made to the man, and the man only ; but as Sin entered into the world by the woman, and the Promise was made to the woman, that Promise must be fulfilled that was made to the woman. But now let them come to the Creation ; and know, the man and woman were *but the MAN at first* ; then now I tell thee, it is the MAN CHRIST JESUS that must stand the woman’s friend, that they may be as *ONE at last*. Therefore I tell thee, if they weigh the Scriptures deep, they will not ignorantly say, as the man hath said of thee, that ought is pretendedly done by the woman ; but the promise that is made to the woman must be fulfilled ; for as the MAN was ONE at first, so I tell them it is ONE at last that dieth for the Redemption of Man, to fulfil the PROMISE.—But how can man plead that Promise ? This I have deeply explained to thee ; therefore I shall not enlarge, but let them come to the Apostle’s words :—

“ Being justified by faith, we have peace with God through our Lord Jesus Christ ; wherein we stand and rejoice in hope of the glory of God.” Now I tell thee, it is not for man to mark one verse in a chapter and discern no more ; but you must mark from the Apostle, they were waiting in hope of the Glory of God, which shews all men, they had not received all they hoped for ; though they had the love of God shed abroad in their hearts, by the Holy Ghost, which was given unto them. Now though they had received this love, yet they believed that more fulness of joy should follow through the merits of the death of Christ ; but where is the man that will come forward and say he hath received the Holy Ghost by Baptism ? O vain and simple man ! they received it by obedience ; for it is not the form, that is made common amongst men, that brings the Spirit of Christ into the heart ; it is faith in believing, and obedience to the word of God, that brings the Promises throughout my Bible.—The Children of Israel might sprinkle the doors with the Blood of the Lamb ; but had they stopped there, their deliverance would not have come. So mark the words of the Apostle—“ As by one man’s disobedience many were made sinners, so by the Obedience of ONE shall many be made righteous : ” then know all men, if the Fall came by disobedience, through the subtlety of the Serpent, and Death was passed upon that disobedience ; they must know it is by MY POWER, who died for man, that they must be brought to true obedience ; and know that I died leaving them an example to follow my steps : and if I was obedient to the Death upon the Cross, to fulfil my Father’s will, shall not man be obedient to my will, to resist the Evil and choose the Good ? I tell you all, O vain men, the signing for my Coming, and Satan’s destruction, is shewing your Faith and Love to resist the Evil and choose the Good ; as Adam at first chose the Evil and refused the Good. But know all men, this was done by the Woman’s hand, that he joined with in the

first ; and now I tell you, by the Woman's hand, ye must join at the last, to refuse the Evil, and choose the Good ; and he that refuses is a Worshipper of the Beast ; and it is time for these to fear and tremble, that mock the offered Mercy. Now come to the 1st of *Timothy*, ii. c. 11 to 13. Now I shall answer thee from this chapter, the 6th verse ; he hath not discerned the mediator between God and Men, the MAN CHRIST JESUS, "*Who gave himself a ransom for all, to be testified in due time.*" Then know all men, it was not testified then, what should be hereafter ; but know, it must be testified in due time. But let man answer ME, from whom this must come ? Can man testify when the due time is come, that I shall be a ransom for all men ? If I gave my Life a ransom for all men, the time must come, that I myself must testify that I am coming to redeem all men ; but if this was not given to the Apostles to testify of the time, how shall it be given to man before the due time is come for ME to reveal it ? And now I shall come to the words that he hath mentioned—(13 v.) "*Adam was first formed, then Eve*" ; (14 v.) and "*Adam was not deceived ; but the Woman being deceived was in the transgression, notwithstanding she shall be saved in Child-bearing, if they continue in faith and charity with sobriety.*" Now add the words of the Apostle, that he hath mentioned—"*For as in Adam all died, even so in Christ shall all be made alive.*" Now here, I tell thee, is the blindness of mankind ; they do not discern the Scriptures they point out. Now mark his Words that he quoted from the Scriptures, which I have ordered thee to place one after the other, and let men answer me, how they will prove the Scriptures ? or how they will explain the following words ? "Adam was not deceived, "but the Woman being deceived was in the "transgression." Then let them discern, from the words of the Apostle, as well as the beginning, that Death through Adam *came through the Woman* ; that is *to be saved in Child-bearing* ; then let them mark

the words that I told thee to pen before : As in Adam all died, even so in Christ shall all be made alive ; then if Adam was not deceived, but the Woman, and the transgression *came that way* ; then the Promise being fulfilled brings the Redemption *that way*. So how can man deny the Scriptures, when I tell thee, if you bring them together they are plain before all men. But how can she be saved through Child-bearing, from the transgression of the Fall, if the Promise is not fulfilled ? And let men mark the Words that follow the transgression, “ *notwithstanding she shall be saved in Child-bearing* ” ; but how do men understand the words ? Do they suppose no Woman is to be saved but such as have Children ? Then let them remember the words of the Apostle—The *single Woman* is to the LORD ; then if the single Woman be to the Lord, let no man vainly imagine this childbirth means *temporally* ; but I tell you all it means *spiritually* ; for if I that was of the SPIRIT, born of the Flesh, and yet conceived by the Holy Ghost of the SPIRIT of GOD, to be born of the Woman ; know all men, through this Child-birth the Woman shall be freed from the transgression of the Fall, if she hath faith in the Promise, and Charity to believe the words of her MAKER. But now come to the VIRGIN MARY, and then weigh the conditions : the Virgin was not wanting in faith, neither in charity, holiness, nor sobriety ; for all these things were in her whom I called my mother ; then know, O Woman, here stand the conditions left on record, for you to continue in FAITH, through the PROMISE, that you shall be freed from the transgression of the Fall. This is the faith, and this is the charity, that Women must believe of their Redemption, *to bring the Spiritual Seed* ; for know, when the Woman is freed from the transgression, and her Redemption takes place, then comes the REDEMPTION of MAN ; but how vain and how simple is every man to believe that his redemption can take place, that is born of a woman, as long as the woman stands under the transgression of the Fall ! For

I tell you all, being saved from the transgression, is to be freed from the transgression ; or let men answer ME, if they place it another way, to a temporal sense, how are these Women to be saved that had never any Children ? So let men mark in what manner the Scriptures are penned ; and let men mark, from the Apostle, how much more he recommends the virtues of a *single Woman*, as living to the LORD, than the married Woman that lives to *please her husband* ; and yet, I tell thee, the Apostle himself did not understand the meaning of what he said of the woman being saved through Child-bearing, no more than thou understandest the meaning of all thou hast written ; for I tell thee, they wrote by words inspired by ME, as thy Prophecies have come, without understanding the meaning of all they wrote. And now I tell thee, to understand the meaning of the Apostle's words—" *She shall be saved through Child-bearing,*" you must go to the Prophet Isaiah, where it is written, "All her Children shall be taught of the Lord" ; for this is the meaning of being saved through Child-bearing ; though she was first in the transgression, so I tell thee she must be first in the redemption ; for no more knowledge than the Woman had of her transgression when she fell, no more knowledge hath the man that wrote against thee got of the Scriptures that he hath mentioned ; and yet, I tell thee, they are fulfilling the words of the Apostles, and the Prophets ; for know it is written by the Prophets, They shall surely gather together, but not by ME ; and every tongue that is against thee shall fall for thy sake. The same is said by St. John in the Revelation ; the same is said in the beginning, when the enmity is kindled between the seed of the Serpent, and the seed of the Woman. Now let men weigh these chapters together and discern how closely they are joined together ; then I tell thee every tongue that is against thee, will be ashamed and confounded ; for as close as these Candles are burning together in one likeness, so close and so

clear are these three chapters joined together, if men had sense to discern the whole. And this is the meaning of the Apostle's words—Though she was deceived, and in the transgression, yet she shall be saved through Child-bearing, if she continue in faith and charity ; then will the Scriptures be perfectly fulfilled—as in Adam all died, even so in Christ shall all be made alive ; and perfectly so will the words be fulfilled ; for know the Apostle saith, the man was not deceived ; then surely I the MAN CHRIST JESUS, cannot be deceived in the Creation, in Preservation, nor in Redemption : for here is the fulness of the GODHEAD BODILY *not to be deceived* ; but I tell thee, Adam was as easily deceived to cast the blame on his MAKER, as Eve was to pluck the Fruit. And where is the Man who can appear to answer to the judgment they have drawn of the Scriptures, because of the words of the Apostle, who saith Adam was not deceived, but the Woman ? But I tell thee, it is the SECOND ADAM *that cannot be deceived* ; for Adam was deceived ; and where is the man who can prove that Adam was not deceived ? If so, how can men say, by one Man's disobedience Sin entered into the World, and Death by Sin ? Will they say, without being deceived, *wilfully and knowingly* Adam's transgression came first to take the forbidden Fruit, *and knew the fatal effects thereof* ; secondly, to cast the blame on his Maker, and knew the Evil came from the Devil ? Then I tell thee, if he was not deceived, the crimes of the Man could not be pardoned ; therefore, I tell thee, as I have told thee before, the Apostles knew not what they wrote, neither understood they what they wrote ; but as they were inspired by ME, they wrote without discernment, as in thy Writings thou hast done ; and the end will prove to all men, it is the SECOND ADAM, the MAN CHRIST JESUS, that was not deceived, who was born of the Woman to free her of the transgressions of the Fall.

But where's the man that now can stand
 To answer from the Fall ?
 If Adam was not there deceived
 Then sure the Guilt I'll call
 To fall on Man : I must condemn—
 For who can set him free ?
 The fallen angels all may come
 To say, he did act like they.
 So now discern the way I warn ;
 If man was not deceived,
 My anger must against him burn—
 O how do men believe
 The Scriptures here that to them appear !
 What they ought not, they turn ;
 But what their wisdom ought to clear,
 Their folly lets go on.
 So I'll end here and say no more ;
 But let the blind to see,
 That Adam first deceived were :
 The Apostle's words mean ME ;
 For I'm the MAN, it must be known,
 That never was deceived ;
 The SECOND ADAM here is shewn—
 O, what do men believe !
 They'll say the word is on record,
 Which they ought not to turn ;
 But other Scriptures do occur,
 And altered quite by man.
 But now within thou dost begin—
 Thy pondering heart I see :
 'Twas not "deceit" by Satan's arts
 The way was meant by he.
 But I'll appear to answer here—
 If he was not deceived
 By Satan's Arts, as well as she,
 I ask what men believe ?
 Though not the first, the man did burst—
 Thy pondering thoughts must come ;
 And let thy every thought appear,
 The way thou judg'st the man.

The way I judge the man is thus : The Command
 was given to both ; to Adam as well as to Eve ;
 Eve was deceived by the subtlety of the Serpent,
 and fell into the transgression ; and when she came
 to Adam and told him she had plucked the Fruit,
 that it was good ; Adam did not reprove her, but
 joined with her ; then if he was not deceived, as
 well as Eve, to believe as she believed, his trans-
 gression must appear to me greater than Eve's :
 but I confess, Adam was not the first in the trans-
 gression ; and this I should have thought was the
 meaning of the Apostle's words, though he does

not say the Man was in any transgression *in this Chapter*, and yet he writes of the disobedience of Adam in other Chapters.

The Answer of the Spirit.

“ Now I shall answer thee, from the judgment thou has drawn : Adam was not the first in the Transgression, neither can he be the first in the Redemption ; for the Redemption of Man, I have already told thee and I now tell thee again, can never take place before the Woman is redeemed from the Fall ; for as Adam was not the first deceived, he cannot be the first redeemed ; for how can the words be fulfilled to be made alive in Christ, as they died in Adam, if it does not first come to the Woman ? Now mark the Apostle’s words : If Adam was not deceived, but all the transgression lay in the Woman *only*, then it is to the Woman *only* that the Redemption must come ; and her being redeemed from the Transgression bringeth in the Redemption of Man that is born of a Woman ; and so through Child-bearing it is the Woman’s Redemption must bring in the Man’s. Therefore I tell thee, if men search my Bible through, they will find the Woman is mentioned, and her seed is to bruise the Serpent’s head, that she may be delivered from the transgression of the Fall : for if men rely on the Apostle’s words, as they are spoken here, “ *the Man was not deceived,*” they must say there was no other transgression in the Man, only his being born of a Woman ; then reason must tell them, a corrupt fountain cannot produce a pure stream before it be cleansed from the corruption ; and so it must teach every man of wisdom to discern, if the Corruption lies in the Woman through the Fall, *that Corruption must be cleansed, before the stream can be healed.* This let men discern, they can no way clear their Bibles, to heal the transgression of Man, *before* I have healed the transgression of the Woman : for though he was not first in the transgression, yet it is known unto all, he joined in the trans-

gression ; and if he was not deceived by the Serpent, he was deceived by the Woman *as he joined with her in the transgression*. Then let them answer, whose transgression is to be done away, if they will say the Woman's is not ? Then they must say every Woman's must be destroyed, and the whole Creation must be destroyed, and a new Creation *without a Woman* ; for thus it must be, to come to the wisdom of men, if they lay the blame on the Woman, and say that blame *is never to be pardoned nor done away*. Here let men call reason to their assistance, and answer, how they will prove their Redemption can ever come before the Woman's Promise is fulfilled ? And know what I have told thee : if the Man as Adam was *not* deceived by the Woman, or with the Woman's leading him into the same belief with herself, his sins must be the greater ! Here, I shall leave for men of wisdom to ponder deep, and call all things to their remembrance. And now come to the other Epistle that he hath mentioned : *Hebrews*, ii. 14, 15—Now I shall answer thee from these words, and let them be compared with the other : “*He also himself likewise took part of the same ; that through Death he might destroy him that had the power of Death, that is the devil.*” Now let men compare the words of the Apostle together ; for if the devil had the power to bring death unto the Woman, and I was born of the Woman, to destroy that power, how will men explain my Bible, or my Gospel, any other way than I have told thee ? *The Woman is saved through Child-bearing*, as I was born of her to destroy her Adversary, that had the power first to destroy her ; and as she was tempted by the Devil, I suffered the temptations of the Devil ; but know I was not deceived by the Devil, as Adam was ; because it was out of the power of Satan to deceive ME. So now let men weigh deep who was first tempted and deceived ; and who was born of her to destroy the deceiver ; then they would discern the Promise must be fulfilled where it was made ; so now let men open the eyes of their understanding, and weigh

deep the Chapters pointed out by thine adversary, that I must put all things in subjection under my feet ; but the Apostle telleth you, it was not done then, but it was to be done *in a time to come*, that I should destroy him that had the power of Death, which was the devil ; and the woman should be saved through Child-bearing. Then now open your eyes, ye blind, and unstop your ears, ye deaf ! And now come to the Psalm he hath pointed out—*Psalm lxxxix. 48*—“ *What man is he that liveth and shall not see death ? Shall he deliver his Soul from the hand of the Grave ?* ” I tell thee, No ; man cannot deliver his own Soul, nor free himself from the Grave ; therefore his deliverance must come from ME ; but I tell thee, there are two ways a man may see Death : there is a Death unto Sin, and a Life unto Righteousness. When Enoch was translated, he was dead unto Sin, but alive unto Righteousness. Therefore, I tell thee, when I come to deliver the Soul from the Grave, and the Living are changed in a moment, in the twinkling of an eye, then the Living will be changed from the Death of Sin and Satan, and be renewed to a LIFE in ME ; but know, that Enoch and Elijah did not see the Death of the Grave ; neither did I remain in the Grave ; therefore, Death must be swallowed up in victory, when I come to establish my THRONE, as it is spoken by David to have it endure for ever—and his Throne as the Sun before ME shall be established for ever, when I fulfil the PROMISE to establish the Throne that *David's eye was to* ; then will I make him my first-born, higher than the Kings of the Earth. But thou sayest in thy heart, the adversary that wrote against thee, saith “ *The irreversible sentence is gone forth in righteousness, and cannot be revoked ; dust thou art, and unto dust must thou return !* ” And from the words of David, which he adds to affirm it, now I shall answer thee from these words : Man was made of the dust of the ground ; and from his Fall the Sentence of Death was passed upon him, that his Body

should return to the dust, and his Soul to God that gave it ; and to the dust Adam was turned : but here is a mystery no one discerneth, concerning the PROMISE of the TREE of LIFE, *which was not eaten in Disobedience, but preserved for Generations to come !* and the Type began in Enoch, as being translated ; for ye do not discern the depth of the Creation, and what was said to the Serpent—“ *Thou art cursed above all cattle, and above all the beasts of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy Life.*” The Curse that was pronounced on the Serpent as a beast, was pronounced on that old Serpent the devil, that spoke in him, therefore when his Head is bruised, and his final Curse hath taken place, Men are no longer under the power of the devil, that caused their Death ; but in the POWER of HIM that died to redeem them from that Death. For whom was the TREE of LIFE preserved ? was it not preserved for MAN ? and was not the Promise made in the Fall, to bring the Curse on the Serpent’s head ? Then know, O vain man, the Curse was not to remain for ever upon man, but to be removed when it is cast upon the betrayer ; then may he lick the dust of those he hath caused to die. But know I have promised a change shall take place for man ; yet did I alter my decrees at that time ? and have not ages ran on with my decrees ? then, as I have fulfilled the first, shall I not accomplish the last, that as MAN died by the Fall, through the subtlety of the Serpent, which was the Devil, shall they not in like manner be renewed to live in ME ? For both alike are my Promises ; both alike are my Words. Then how can man presume to say, one thing must remain for ever ? They may as well say the length of the days shall never be shortened, or the shortest day shall never be lengthened, as say my decrees are so fixed that no change shall come for Man, and none shall escape this king of terrors. Therefore I tell thee, men draw their judgment on one part of my Bible, without discerning the other, saying *all things must*

remain as they are ; and this brought on the destruction of the Jews : but this man is more blind than the Jews ; for as a blind man seeth not whither he is going ; so this blind man seeth not what he is writing, to say death will sweep away all flesh, and none will escape this king of terrors. Who then will be so foolish as to make lies their refuge, *while he meaneth* to believe a change will take place, and then he brings forward my Gospel, to prove that a change will take place ? Now mark his words and the Scriptures he hath quoted : 1st of *Thessalonians*, iv. 16—"The Dead in Christ shall rise first, which seems to me to be a further opening by the Apostle, the 1st of *Corinthians*, xv. 51, 52." Here, after affirming that none shall escape this king of terrors, he hath brought forward the Scriptures to prove, in the end, many shall escape the king of terror, and be changed in the twinkling of an eye ; and this mortal to put on immortality.—Now I tell thee, as blind and foolish as this man hath placed his book, so blind and ignorant have men discerned my Bible, without understanding what they read. Now mark further the words of the Apostle, v. 53, "*When this mortal shall have put on immortality, then shall be brought to pass that saying that is written, Death is swallowed up in Victory : the sting of Death is Sin, and the strength of Sin is the Law ; but thanks be to God, which giveth us the Victory through our Lord Jesus Christ.*" Then now answer for thyself, O man, and all such vain disputers, how Death can be swallowed up in Victory through the Lord Jesus Christ, if none can escape the king of terrors ? Here I have shewed the folly of mankind, from the judgment this man hath drawn ; but now I tell thee, from the Apostle, Death shall be swallowed up in Victory ; and I will take away the Sting of Death. The Sting of Death is Sin ; and know that I died to take away the Sins of the World ; therefore I shall gain the victory for man, over death, hell, and the grave ; then will the king of terror be destroyed. So let not men say, the king of terror will sweep

away all flesh ; for then they must make lies their refuge, and deny the strength of my Power, and the merit of my Death ; for they have not the knowledge of God.

And now come to St. John xv. chapter, 15 v. Now I shall answer thee from St. John : “ Henceforth I call you not Servants ; for the Servant knoweth not what his Lord doeth : ” but mark the Words that are said before—“ Ye are My Friends, if ye do whatsoever I command you.” Now mark the 26 v. “ When the Comforter is “ come, whom I will send unto you from the Father, “ even the Spirit of Truth, which proceedeth “ from the Father, he shall testify of ME.” These things I have explained to thee already, which I again call to thy remembrance, to shew the folly that is in mankind. Did I tell my Disciples that they must have no further knowledge of ME, than what they had seen and heard from my Word ? How then should I tell them, I should send the SPIRIT OF TRUTH, which proceedeth from the Father, to testify of ME ? *and this I told them should be hereafter.* Now let all men observe the Words that are spoken—“ Ye are my Friends, if you do whatsoever I command you ; but how can men do whatsoever I command them, to be as My Friends, without a Visitation from My Spirit ? and this Visitation *must come in the end to fulfil My GOSPEL* : for happy are the Servants when their Lord cometh and finds them so doing—but the Servant knoweth not what the Lord doeth ; but the Friends are made acquainted with their Lord’s mind and will. And now I shall explain to thee the difference between a SERVANT and a FRIEND : a *Servant* may obey his Master as far as the command is given him ; but a *Friend* is made acquainted with his LORD’s Mind and Will, which a Servant knoweth not of. Now here is the difference between a Servant and a Friend ; and this is the state of the World at large : there are many that profess to be my Servants ; and are My Servants to follow the Commands that are left on record, as far as their knowledge and understanding lead them ; and perfectly like the Author that

wrote against thy Friends, to rest his Labour on *Baptism and Confirmation* ; and there, like a Servant, *his work ends* ; but will such a man call himself a Friend that wishes to know the Will of his Lord, that wishes for the Comforter to come, which is the SPIRIT of TRUTH, to lead him into all Truths and testify of Me ? This Friendship is not in the World ; this Friendship is despised by the World. Then to what purpose are My Words left on record, to say, I should be with my followers to the end, and the SPIRIT of TRUTH should lead them into all truths ? But did I say this was in Man ? Did I not say it should be sent from the FATHER to testify of ME ? Then who is he that shall testify of ME, but the SPIRIT of TRUTH sent from ME, to warn My Friends of My Coming ? And where is the Man who can say he is My Friend, whose heart is not desirous for the Coming of his Lord ? Here I have shewed you, from the Words left on record, it is My Friends that I should warn, and they would rejoice to receive the SPIRIT of TRUTH, that testifieth of my Coming ; but this rejoicing is not in the Servants, who look no further than the commands left on record, without a desire of the Visitation of My SPIRIT. And by such I am Mocked in the Spirit, as I was Mocked in the days of the Flesh ; but let men know, when it cometh to the end, My Gospel stands as a witness against them, as it stands a Witness against the man who wrote as a Servant, that knew not the Will of his Lord ; and had no desire to be a Friend, or to receive the Spirit of Truth, which is a Comforter to all My Friends, to know the time is at hand, that I shall gain the Victory over death, hell, and the grave, and take away the sting of sin, that they may be one in ME, and I in them : as I am the Vine, they are the branches that abide in ME ; then their joy will be full when their Lord cometh to fulfil every Victory for them. So let men discern what Scriptures they point out, without understanding, not discerning that the Spirit of Truth must come to my Friends, to fulfil my words and

Promises : and if the World hate you, ye know that it hated ME before it hated you. Now mark the Words that I said unto My Disciples—what I say unto one I say unto all, and, lo, I am with you to the end : then let all men know the Scriptures stand for the end ; and these were My Disciples that followed ME in the Body, and listened to My Words, then when it cometh to the end, these must be My Disciples and My Friends, that listen to My Spirit, that long for My Spirit to testify of ME and My Coming. But this I know the World cannot receive ; therefore I said, when the Comforter is come he would reprove the World of Sin, because they believed not on ME ; for My Words are left on record, that the Spirit of Truth should come to guide you in all truths. But if this could be done by man, why should I tell My Disciples it should be sent from the Father ? Do men vainly suppose it only alludes to the disciples ? was I not with them to tell them all things ? therefore I need not to have told them of his Coming in the end, if I had not designed it for the end : and mark the Words that are written—To reprove the World of sin and of judgment, because the prince of this World is judged ; but was the prince of this World judged in the days of My Disciples ? I tell thee, no : but now the Spirit of Truth is come, to lead and guide you into every truth of My Bible, that the prince of this World may be judged, and all things to be called to your remembrance, from the foundation of the world to this day. And all My Bible through I am now calling forward, that men may discern what they have passed over in silence and not understood. Now mark the Words I said to My Disciples—*Ask and ye shall receive, that your joy may be full.* Now if I told My Disciples to ask that they might receive, then how can men vainly imagine they shall receive the promise without asking ? Here I have shewed you that My Words stand on record for the end, that all the Proverbs may be understood when I come to overcome the World. He quotes, *St. John*, vii. 37, 38,

“ *In the last day, that great day of the feast, Jesus stood and cried, saying, If any Man thirst let him come unto ME and drink, He that believeth on ME, as the Scripture hath said, out of his belly shall flow rivers of living Waters.* ” This spake he of the Spirit, which they that believed on him should receive.” Here I shall answer thee from these words, to shew the folly that is in mankind ; and let them mark the Words that are written : He that believeth on Me, as the Scriptures have said ; but who have believed on ME ? Or what do men understand from the Words ? Will these rivers of living Water spring from a man because he is baptized ? because of the laying on of hands ? or because he believes My Gospel, that I died for the Salvation of Man ? because he reads My Gospel ? Where is the man who can come forward to say he is filled with heavenly joy, and that his life is filled as with rivers of living Water ; that he lives in ME, and I in him, through these things that I have mentioned ? If these are all their trust, I tell thee there is not that man in the world that can say it, or prove it ; no ; I tell thee, those that believe the Scriptures, to have these living Waters, *must believe in the visitation of MY SPIRIT*, which they should receive to have a union and communion with their GOD. Experience hath taught thee, and experience hath taught every man that will confess the truth of his heart, that these living Waters of heavenly joy never came to him by Baptism, by reading My Gospel, or believing My Gospel. And now let them mark the Words that follow : The living Waters, thus speaks he of the Spirit, which they that believe on him should receive. Then how can man vainly believe, these rivers of living Waters should ever come to man without receiving My Spirit, and the visitation of My Spirit ? Here you see the blindness that is in mankind, pointing out Scriptures he never discerned, that when I come to be glorified by man, bringing in My Kingdom of Peace, and destroying all the Works of the devil, then will My Spirit be as rivers of living Waters of heavenly joy to all My Friends and Believers, that

are looking for My Coming, waiting for My Spirit. As the people were waiting at the pool of Bethesda to be healed of their infirmities, so must men be waiting for the moving of My Spirit, and the Coming of their Lord, to be healed from all the infirmities that Sin hath caused ; as they were waiting for the Angel to trouble the Water that they might be healed : and so, I tell thee, I shall trouble him that troubleth man ; and make him tremble at My Coming. But now mark, from this Chapter, some were healed at separate times, by the Coming of the Angel, by going into the Water ; but I healed the Man, when I came to him, without going into the Water ; because he was waiting to be healed ; so these that are waiting will be ready to be healed at My Coming : And these are they that shall enter into Life Eternal. *St. Matthew*, xxv. 46, is quoted by him that printed against ME—"And these shall go away into everlasting punishment : but the righteous into life eternal." Now I shall answer thee from the folly of this man, and shew the folly that is in mankind : They do not discern what they read : but Mark the beginning of the Chapter, how the Kingdom of Heaven was likened unto the ten Virgins ; and it was the wise that had their lamps ready to enter in with the Bridegroom when he came ; because they expected His Coming, and were prepared ; but the foolish, that were not prepared, were shut out. But how can a man be prepared to look for a Friend that he does not expect, nor is warned of his Coming ? How would he be ready to go out to meet him ? and if he come at Midnight and was never expected, would you not be jealous to let him in, if you had no Warning of his Coming ? In thy heart thou answerest, yes : he must clearly make himself known before he could gain admittance. Here I have shewn thee from temporal things, that ye would not be ready to arise at Midnight to entertain a Friend unknown and unexpected : and unknown and unexpected must My Visitation be to man that never was warned by My Spirit of My

Coming. Now call back reason to thy assistance : how wondrous did My Visitation appear to thee in 1792, jealous for thyself by whom thou was visited ! but how much more wondrous must all appear if no Shadow of My Spirit had visited thee before ? It was the past reflections of My Visitation that composed thy mind to call all things to thy remembrance, and give thee faith to leave thy work and write My Visitation, that came powerfully to thee at that time. And now I tell thee the same by Believers, My Coming will be powerful, when I come to destroy the Works of the Devil ; for the foundation of the Earth will be shook, and the hearts of men will tremble within them : but those that have been warned of My Coming, and are looking for My Kingdom, and Satan's destruction, will call all things to their remembrance, that I warned them of before ; and they with joy will have their lamps trimmed to go out and meet their Coming LORD, to possess My KINGDOM in Righteousness and Peace ; and rejoice to see their adversary destroyed ! And thus will be the wise Virgins, that by the Warning are waiting for the Coming of their Lord ; but on the other hand, see the foolish who Mock the Warning and the invitation, and look not for the Coming of their Lord, till the Awful day of judgment : and like the Awful day of judgment, I now tell thee, it will be to them ; for all the Scriptures will be fulfilled—Men's hearts will fail them for very trouble, because they did not know the Visitation of their Lord ! and the reason they do not know is, because they will not know, and so the day will come upon them unaware, unlooked for, and unthought of ! But how could I tell them to watch, saying, ye know neither the day, nor the hour, wherein the Son of Man cometh : and how could they watch if they were not warned ? or how could the talents be given to men, for them to improve against the Coming of their Lord, for ME to make them rulers over many things, if I did not visit by My Spirit, to

give them talents to improve ? Now will men say, this was meant to My Disciples that were My followers in the day of My Flesh ? Did I come again to reward them here ? or were they rewarded here ? I tell you, no : they departed this life to come to ME ; for as My Kingdom was not *then* of this world, *then* their reward could not be of this world. But had their reward been in this world, and men had made them Kings, and Priests, and Princes, to rule over them, and I had raised them up like David, then men might say, this was fulfilled by My Disciples, and the Kingdom of Heaven was then come to them. But as none of this was done, know what I likened the Kingdom of Heaven to stands for the End ; and this Chapter he hath pointed out, *I told My Disciples was for the end*. Then now let them mark what became of the foolish Virgins, and the unprofitable Servant : out of his own Mouth will I condemn this man that hath written against thee, as the Lord condemned the Servant—thou wicked, and slothful Servant, how art thou preparing for My Coming to hide My Gospel, that it may not be made known, and mocking my Spirit, that it is not to visit man ? In this thou makest good the Words of the Servant, saying, I am a hard man, reaping where I have not sown, as thou sayest My Spirit is not to be sown amongst mankind, then I must be a hard man, to expect to reap the fruits of My Spirit, or the fruits of their Labour, if My Spirit is not sown amongst them, but thou oughtest from the Scriptures of Truth to have searched them diligently, and pointed out the fruits of the Spirit, that my messengers would come before ME, to prepare the way for My Coming. O, ye simple sons of men ! how would ye all stand at My Coming, if ye were not warned before ! what rocks and mountains would ye fear were falling on you, if I did not fill your hearts with Love, and Faith to expect ME ! Here I have shewed thee, from My Gospel, the madness and folly there is in mankind, pointing out to themselves the very Scriptures for their own destruction :

for it is they that must go into everlasting punishment that Act like the foolish Virgins, and like the unjust servant, that did not improve his Lord's Money; these are they that will be cast out, when I come in Glory. But let Men answer, how the Scriptures shall be fulfilled—that I was hungry, and ye gave Me no Meat, a stranger, and ye took Me not in? This is said to be at My Coming, when I come to separate the Sheep from the Goats; but will you say that I am hungry, thirsty, or naked? and yet, I tell you, in the SPIRIT *I am all! I am hungering for men*, and for their Redemption; and I am thirsting for men, that they may come unto ME, and drink of the Waters of Life! This I have warned mankind of by My Spirit; but who will give ME their hearts by faith, that they may drink of the Waters of Life? Is not My Spirit a stranger unto them, and how few will take ME in! for know what I said—what ye have done to the least of these, My Brethren, ye have done it unto ME. Then know, this persecution must allude to the Spirit, where My Visitation is; and every kindness that is done to My Brethren where My Visitation is, is done unto ME; for know what is written, that I said the King's answer should be, when they should say they had not done it unto him, the answer is, what is done to My Brethren for good, for good should be rewarded; and what is not done unto them in Love to ME, is not done unto ME: and this, know all men, I spoke of My Coming, when I come to give the Kingdom that was prepared for man from the foundation of the World. And now I tell thee of this writer, that quoted this Chapter to write against thee, he hath brought the hand-writing against himself; to be one of those that is cast out. So let men discern what they read, lest they bring their talents they boast of like the unprofitable Servant, never to be improved for the Coming of their Lord. So now I shall answer from the 7th Chap. of St. Matthew, that he quoted—"Thou Hypocrite, first cast out the

beam out of thine own eye ; and then shalt thou see clearly to cast the Mote out of thy brother's eye." But how can a man see the mote, when he hath placed My Gospel as a Beam before him, that in seeing he cannot see, nor in hearing he cannot understand that he must ask if he will receive, and that your heavenly Father will give good Gifts to them that ask ? but what good Gifts did I mean but the Gift of My Spirit, to prepare you for every joy that is set before you ? and he that refuseth My Spirit refuseth every good and perfect Gift ; therefore I tell thee, there is no falser prophet that can come into the World than he that denieth the Visitation of My Spirit, for then he must deny ME, and My Gospel, and all the Words of My Apostles must be denied by such men. So they hear My sayings, and they speak of My sayings, and they pretend to prophesy in My Name, to cast out the devils they say are in Believers, as the Jews said the devils were in ME. This they do under the same profession as the Scribes and Pharisees acted of Old ; then how will such appear, when I ask them how they have kept My sayings, how they have believed My Gospel that My Spirit should be sent unto them to warn them ? And by My Spirit My Coming must be revealed ; these sayings of Mine they have heard, and neither kept them, nor regarded them ; and like foolish Men they will find their houses on the sand to fall down when the floods come : but how can those fall that build their faith upon the Rock of AGES, looking and expecting for the Coming of their Lord ? I ask Mankind how they can fall, if they do not fall from the steadiness of their faith, but are as faithful Servants, watching, and waiting for their Coming Lord ? and without this My Gospel cannot be fulfilled, for the wise Virgins to be ready in expectation for the Coming of the Bridegroom. Now let men weigh deep the very Chapters he hath mentioned, to write against thee, then they will know who are the false Prophets that prophesied lies in

My Name wresting My Gospel to their own destruction—But know I said, Strait is the gate, and narrow is the way that leads unto Life, and few there be that find it. Now let men mark through all the judgments, all the truths of the Prophecies that have hitherto come ; and how many things in so perfect and straight a line, and how few there are who discern it ; how few find out, that this knowledge comes from the Visitation of My Spirit, to bring men to a New Life in ME. This appeareth a narrow path to Men ; because their Wisdom confines their CREATOR to *their own Wisdom* ; but the strait and narrow path, that I have pointed out from the beginning, it is but few that find the way to enter in ; but of the broad way that leads to destruction, see how many are going on that way ! For *the broad way is the Wisdom of men, that appears right to them, as it hath in all Ages of the World* ; and so will they be led on to the end, till all My Gospel is fulfilled ; and few find the way that leads to Life. For My Words are not discerned by Man ; but they are added to in another way by the Wisdom of Man ; and the Visitation of My SPIRIT is taken away by the unbelief of Man. Then how will they enter My Kingdom, when they find their Lord appears, if they will add My Scriptures another way, and take away My Spirit that is to visit Mankind and reveal the Coming of their Lord ? Now mark the Words of the Apostle, that he hath quoted : 1st Chap. of Ephesians, 14th v.—Which is the earnest of our inheritance until the redemption of the purchased possession. Now mark the Words before—Ye were sealed with the Holy Spirit of Promise ; and let Men answer ME, from whence comes that Holy Spirit ; Is it from God, or Man ? In thy heart thou answerest there is no Holy Spirit can come from Man. Then let all Men know it must come from God : so the promise of the Spirit is the earnest of your inheritance, to bring you to the redemption. Now let Men discern in what manner My Gospel is penned : The Apostle did not tell them at *that*

time that the Redemption was come ; but from the HOLY SPIRIT the PROMISE *should come* as an earnest to Mankind ; and this earnest was for their Redemption. Now all these things that were spoken by the Apostles were not spoken to be then fulfilled, but to be left on record *for a time to come*. If they had not been left on record then there was room for Man to dispute that My Spirit should visit Man no more ; but as it is left on record, know it is to be fulfilled. And mark the Words of the Apostle, how he exhorts men to pray, “ That “ the God of our Lord Jesus Christ may give unto “ you the Spirit of Wisdom and Revelation in the “ Knowledge of him.” But how blindly do Men read the Gospel ? did the Apostle tell them to pray for the Spirit of Wisdom to be given of God, if the Spirit of Wisdom could be given of man ? did he bid them to pray for a Revelation of the knowledge of God, if all knowledge was of Man ? or if knowledge could be revealed by Man ? or if all knowledge had been revealed by him ? Then the Apostle need not have told them to pray for the Spirit of God, which was the Wisdom of God ; for a Revelation from him, to enlighten your understanding, that ye may know the hope of your calling. This the Apostle taught them to pray for, to receive the Gifts from God and not from Man ; then how dare presumptuous Men to despise the Spirit of Wisdom and Revelation of the Lord, that ye are taught to pray for ! Here is the madness and folly of Mankind, that discern not what they read, nor what the hope of their Calling is, for the inheritance of the Saints. And now come to his other Chapter : the 4th Chap. of Ephesians, 30 v.—“ And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Here from these Chapters, let men discern how it is written, the Holy Spirit of God, which you are commanded not to grieve ; here, I tell thee, like the former, I may say as of the unjust servant—Out of his own mouth is he condemned ; for he hath brought forward the Scriptures to prove it is the HOLY SPIRIT

of God *whereby the Sealing came* ; then if it is the Spirit of God, how can he place it to the Spirit of Man, or to the ordinance of Man ? These things shew you the blindness and ignorance there is in Man, and how he stumbles at the noonday sun ; grieving the Holy Spirit of God ; doing the very things that he hath brought Scripture to prove he ought not to do ! Here is the madness and folly of Mankind : then now see the Truth of My Words that I left upon record—it is the SPIRIT of TRUTH that must guide you into all Truths ; for Man discerns My Bible as a Man discerns his face in a glass, going away and forgetting what manner of Man he was, and so returns to view himself again ; now perfectly so I tell thee do Men view My Gospel, forgetting what manner of Scriptures they are pointing out, and have need of returning to view them over again. Now let Men answer ME, how they can grieve My Holy Spirit ; or how they can be sealed by My Spirit, if it is not sent to visit Men, and shew them the Promise of their Redemption ? And now I shall come to thy Conscience ; and call back thy past Life : what teaching hast thou had from Men, to point out your Redemption ? In thy heart thou answerest, none ; *only Salvation to be saved at thy Death through the Merits of CHRIST*. This doctrine thou hast heard preached by Man ; but being redeemed from the Power of Death, Hell, and Sin thou wast never taught by Man ; then how can Man fulfil the Gospel, or bring to you the promised Redemption ? No : I tell thee, it must be brought by My SPIRIT : and My SPIRIT is daily grieved with the unbelief there is in Mankind. Now come to the other Chapters that he hath mentioned : 11th Chap. St. Luke 9th to the 13th v. Now here is the ignorance of Mankind, that deny the Visitation of My Spirit : Then I ask him what he makes of My Gospel ? did I mock Men when I said they should ask, and it should be given them ? they should seek and find ? But what were Men to ask, if every thing was left on record, plain before them, and forms were all they had to pass through ?

what hath Man to ask of ME ? or what hath he to receive of ME ? or what is to be opened unto him, if My Spirit is to be concealed from him, and all the Scriptures are open to his view ? that if he can understand the whole what more hath he to open ? that I said they should knock and it should be opened unto them ; unto whom is this supplication to be made ? If to man, then my Words are null and void, to tell you these Gifts were to be asked of My Father ; and to be given of your heavenly Father. Mark the Words in the Verse he hath mentioned—If ye then, being evil, know how to give good Gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ? Then if the Holy Spirit is to be given by your heavenly Father, how shall it be given to you by Men ? then My doctrine must be wrong ; and My teaching must be vain ; but if My Gospel be true, that the Holy Ghost and the Holy Spirit is to be given by your HEAVENLY FATHER, know, it cannot be given by Men. And now I ask Men, how the Body is to be full of Light, if their eye is single to ME ? will you say that Light comes from Man, without My Spirit giving that Light ? Then bring ME the Man who can prove he is full of Light. In thy heart thou answerest, this is impossible for man to do ; for no man can prove from *his wisdom and learning* that the Light of My Gospel and the true meaning of the Scriptures are in him ; for how do mankind baffle one the other in all the judgment they draw ? Then how can the Wisdom of Man make you full of Light ? But when the Light of My SPIRIT is come and the eye be single to My HONOUR and GLORY, then the whole Body is full of Light ; they have light to discern the follies of Mankind ; they have light to discern the depth of My WORDS, that knowledge must come from the Revelation of My SPIRIT ; that it cannot come by the teaching of Men ; and they have light to discern the Visitation of My Spirit. Thus, I tell thee, they are full of

light, whose eye is single to be taught of God, and not of Man : for the Visitation of My Spirit is like a candle lighted in a dark room, that giveth light to all around it ; but he whose mind is darkened to the Visitation of My Spirit, *the light that is in him is darkened*, when the Visitation of My SPIRIT appeareth. Here I have shewed thee the meaning of My Words that I said, Take heed that the light which is in thee be not darkened. And now I tell thee, the light *that is in mankind* of MY GOSPEL *is now darkened* by the light of My SPIRIT ; therefore they are full of darkness and cannot see afar off ; but he that hath an eye single to My GLORY, waiting for the fulfilment of all My Words, the Visitation of My Spirit, is as the bright shining of a candle, that giveth light around unto them that see ; but he that is blind cannot see the light of a candle ; neither can he that is spiritually blind see the Light of My SPIRIT. Here I have shewed in what manner men ought to read their Bibles, if they will understand them ; and what darkness there is in mankind to point out Scriptures they do not understand ; but take away the perfect Truth they contain, and add them all another way ; and like the Scribes and Pharisees of old, that said I cast out devils through Beelzebub the chief of devils, without discerning My answer—If Satan be divided against himself, how then shall his kingdom stand ? So if thy Visitation came from Satan, see how greatly he is divided against himself, *to tempt thee and the Believers to ask for MY KINGDOM to be established*, and Satan's power to be destroyed ; that ye may receive the HOLY SPIRIT of TRUTH, that cometh from your FATHER, which is in Heaven. This blindness in Mankind must shew their body is full of darkness, and cannot receive the light ; but know the woes that I described against the Pharisees—That they were as graves, which appear not ; and the Men that walk over them are not aware of them. Here, thou sayest, are Words, who can understand ? but I shall ex-

plain them unto thee : A grave that is covered over, and not discerned, men may walk over unaware and fall into the pit ; because the grave doth not appear to your sight to be digged ; and perfectly so, I tell thee, of mankind ; the worldly Wisdom that is in Man is like the pit, or a grave, for your destruction, though it is not observed by Man ; so they walk thereon and fall therein ; but what hurt could a grave be that is filled up ? If no pit was there, for man to walk over, no danger could come, and Man might walk safely thereon ; but the meaning of a grave is a grave that is digged and does not appear to your sight ; so they are unaware of falling therein ; and perfectly so, I tell thee, are Men unaware of the depth of Satan's arts, how he works in men, to lead them on to the pit of destruction ; but these pits do not appear, neither are they discerned by the worldly wise Men, by the Scribes, nor the Pharisees. And now come to the Apostle's Words, that he hath mentioned. 2 Epistle of *Corinthians*, i. 21, 22—" Now he which stablisheth us with you in Christ, and hath anointed us, is GOD ; Who hath also sealed us, and given the earnest of the Spirit in our hearts."

Here I shall further answer thee from the folly that is in Mankind : If ye are established by God in Christ, to be my anointed Sons, know it must be from ME, the TRUE and LIVING GOD, that hath anointed you and sealed you; but can this come from Man, without the Visitation of My Spirit ? when it is written by the Apostle, it is I the LORD that giveth the earnest of My SPIRIT in your hearts ? Now I shall explain the meaning of the Words more fully to mankind : The Visitation of My Spirit must be made known to man, that all these Scriptures stand on record concerning Sealing, which men discern not, nor do they understand there is a Sealing of the Spirit, according to the Promise for Man's Salvation ; which Promise was made to My Disciples, before My Death, that where I was they should be also ; and the Promise was made for Man's Salvation, that trusted in ME ; which Promise I sealed with My

BLOOD ; and for My Sake My Disciples afterwards *sealed it with theirs* ; and so the truth of My Words, that I told My Disciples, and *what they would suffer* for My Sake, was fulfilled by their Death, and the TRUTH WAS SEALED thereby. Here is the Sealing of the SPIRIT to *them* ; but know all Men, as the Sealing of the Spirit was to their Salvation, and publicly known by the truth that I told them, so I tell thee, there is the SEALING of the Spirit *as an earnest for your* REDEMPTION : and this SEALING *must be known, and made manifest* unto Man, that it is the Command of the LORD by the Visitation of his SPIRIT ; and it is I that must establish it, that ye may be in Christ, and Christ in you. The manner of the Sealing no Man discerns. It is not giving the seal to a Man that is of any use to him, unless he hath an earnest desire in his heart to have My KINGDOM come, and My WILL to be done on Earth, as it is in Heaven : and this earnest desire must come by FAITH ; and faith comes by the Visitation of My SPIRIT, unto those that do not quench the Spirit ; for here, I tell thee, Men may quench the Spirit, *when they set up their own Wisdom* against Mine ; then, I tell thee, the Wisdom of Men baffles the Wisdom of the Most High ; and My Spirit is quenched, My Visitation is despised and resisted by such Men, that will not be led by My Spirit. But how can a Man be led by My Spirit, that doth not believe in the Visitation of My Spirit ? This, I tell thee, is impossible ; therefore they have no earnest of My Spirit in their hearts ; neither have they faith to believe this earnest is given ; so that the Sealing cannot come to them, either spiritual or temporal ; for the Sealing must be with an earnest of faith, and full reliance upon My WORDS and PROMISES. Thus I have already shewed thee in what manner the Sealing was spiritual to the Disciples ; but from the Visions of John he tells you of a *temporal Sealing* ; and this is what was meant by the Apostle *that would be hereafter* ; therefore he tells them that the Sealing is for the earnest of their Redemption :

But it was not spoken in a manner to be understood by Mankind, for had it been understood, *Men would have begun sealing of themselves, without the Visitation of MY SPIRIT, and without the knowledge of MY SPIRIT.* Then how could My Gospel have been fulfilled ? therefore, I tell thee, the Scriptures that stand for the end *were concealed for the end* : And know it is written, from the Spirit of GOD the Sealing is made known, and the earnest is to be in their hearts. Now I have shewed thee how the earnest of faith being in the hearts of believers is in them to believe the SPIRIT is of GOD ; and yet, I tell thee, it does not yet appear what earnest they will have in their hearts to know the Sealing is from the SPIRIT of GOD. Now come to the Chapter that he mentioned in my Gospel : 14th Chap. St. John, 20th v.—“ At that day ye shall know that I am in My FATHER, and ye in ME, and I in you.” Now mark from these Words, whom I said I should be in, and they in ME. Did I not say, *he that hath MY COMMANDMENTS, and keepeth them*, he it is that loveth ME, and I will love him, and *will manifest Myself* to him ? Now let men answer ME, what they make of My Gospel ? or who hath My Commandments that keepeth them ? Will you say the World at large, that believes My Gospel ? do they keep all My Commands that are written in My Gospel ? Then bring ME the Man that can stand before ME, and answer that he hath kept them. But in thy heart thou answerest there is not that man upon earth that can justify himself to say, he hath kept them ; and this I know is true, that such a Man cannot be found, who hath kept My Commandments that I left on record. Therefore I tell thee, the Commandments that Men will keep, to do as I command them, must stand *for the end, when I manifest MYSELF unto man* ; for know I said, unto such as had My Commandments, I should manifest Myself. And now Mark what is written before—“ I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.” Thus I plainly told them the Spirit of

Truth must come in the end to abide for ever with them that believed. But this Spirit of Truth I said the world would not receive ; and now you see it is rejected by the world, that profess to believe in My Gospel. And know what I said further, the Comforter, which is the Holy Ghost, whom the Father will send in My Name, he will teach you all things. Now how will a man profess he believes in My Gospel, and deny the Visitation of My Spirit, that I plainly told them the Father would send in My Name, to bring all things to your remembrance ? and in My Name the SPIRIT OF TRUTH *is now come* to bring all to your remembrance, to call all things to your remembrance from the foundation of the world unto this day ; and bring My Promises made in the Creation to your remembrance, for your Redemption, that ye may eat of the Tree of Life, and live for ever in My favour, to be in ME and I in you. These are My promises made for the end, when I have destroyed the works of the devil ; *but will imperfect men say*, I am in them, and they in ME ; and that they are filled with My Spirit, without any root of evil working within ; Is this fulfilled to believers in My Gospel ? Then I ask mankind what they make of My Spirit, which is Love, Joy, and Peace in the Holy Ghost, united together in the bond of perfection with brotherly love, brotherly kindness, and brotherly charity ? But will men prove this is now in the world ? In thy heart thou answerest, no man can prove it ; then I answer, My Gospel is not fulfilled ; for thus it must be, to fulfil My Gospel ; and thus I have promised it shall be in the end unto them that I manifest Myself to, and give them My Commandments if they keep them. Here I have shewed thee, how this Chapter stands for the end, as well as others ; for as the Prophets prophesied of My Coming in the Body, that I might be known when I came in the Flesh ; so I gave Prophecies of My Coming in the Spirit, that men might know the Visitation of My Spirit. So if men deny My Spirit and My Visitation, then they must deny My Gospel ; but I ask mankind, that deny the Visi-

tation of My Spirit, what they make of the Spirit of Truth whom the Father should send ? or what they make of My saying, I will manifest Myself unto them ? Here I tell thee, men take away the Truth of My Words, and add them all another way, as this man hath turned the whole. And now come to the end of his Book, where he tells you, “ That all Nations will worship before God ” ; *and all that are alive upon the Earth will be sensible of the time of his Coming, and will be waiting for their change for a new Heaven and a new Earth, wherein Righteousness will dwell for ever ; Joanna and her God must have forgot that Satan will not be bound till this Thousand Years of Gospel rest is finished.* Here is the ignorance that is in mankind : blind leader of the blind is the leading of man ! I ask him, what new Heaven or what new Earth, where righteousness dwelleth for ever, can there be, while all things remain as they are ? and as long as the powers of darkness reign, the new Heaven nor the new Earth cannot take place. Let him remember the Words of the Apostle—What doth let, still will let, until it be taken out of the way. So if Satan be not taken out of the way there is no new Heaven can come to Saints or Angels, to be freed from the burden of Satan’s arts or power ; for know what is said, My Spirit shall not always strive with man ; but while My Spirit is striving with man, My Angels as guards must be striving also ; and departed Saints are confined from visiting their Friends below, by legions of evil powers that are in the way : then what new Heaven can come to them, before these evil powers are removed from them, not to molest nor disturb their peace ? O vain and simple man, that knows not what the new Heavens mean ! And now I shall come to the new Earth : what new Earth can come to man, while the devil your adversary is as a roaring lion seeking whom he may devour ? Now if his power continueth to seek and devour men, there is no new Earth can come to them ; for as he said, thou, and thy God, had forgot that Satan will not be bound till this Thousand Years of Gospel rest is finished. I tell him he hath forgot, as soon as I created Man in a state of innocence,

Satan's arts brought man to disobedience, and disobedience brought on rebellion, till I was provoked to anger to bring on the deluge and sweep them all away ; and though my judgments were universally seen over the face of the Earth, and none remained but Noah and his sons, he must have forgot how soon the enemy worked between the father and the son, and how fast sin increased again ; and he must have forgot, after My wondrous deliverance to the Children of Israel, how soon Satan's arts worked rebellion in them the same ; he must have forgot after all the Miracles I wrought to convince mankind what persecution and unbelief followed to My Disciples after My Death ; and though Jerusalem was destroyed, and destruction followed the Jews, yet you see what unbelief abounds in them to this day. All these things he must have forgot, how sin hath run as a mighty torrent ever since the powers of darkness had power to reign, and worked in the hearts of the sons of men to do evil ; that universal righteousness was never established ; and the god of this world had blinded his eyes, and darkened his understanding that he cannot see the torrent of sin that is in this Land, *under the Gospel rest* : Then what new Earth can come to man, before the Root of Evil is destroyed ? Here I have shewed thee the folly of mankind, that have placed the Gospel without sense, without reason, or understanding ; you might as well say you are at peace while the enemy of war is closely pursuing you on the right hand and on the left, as say My Gospel rest and Gospel peace can be established in righteousness, while the devil your adversary is like a roaring lion seeking whom he may devour. Here I have shewed thee the first folly in man, to speak of a new Earth, wherein dwelleth righteousness, while Satan's power remaineth ; and now I shall shew thee his further folly : After this Gospel rest, he hath pointed out the 20 Chap. of the Revelation from the 1st verse to the 5th, that Satan would be chained down after he had left off tempting men to sin. Now I ask mankind what they judge of ME, if I should chain down Satan

after he had left off tempting men to evil ? then I must chain him down for his good principles, and not for his bad ones ; for obeying My Command to leave off tempting men to evil : O, ye ignorant sons of men, is this the judgment you have of your God, to say I would not chain him down while he is working in the hearts of men to do evil ; but when he hath left it for a thousand years, neither trying to hurt or destroy in all my holy mountain ? then to chain him down must prove to the world that my anger and indignation are unjustly kindled against him ; because he hath ceased to do evil. This is the judgment drawn by man ; for no other judgment can he place to his Book, to say Satan will not be bound till the thousand years of Gospel rest is finished ; and then to say he will be bound. Now I ask him, what God inspired him with such wisdom, and such unjust judgment of the Creator of the Universe ? Such a man may draw of his judgment that Satan was as unjustly cast out of heaven, as by his judgment he must be unjustly chained down, when he hath ceased to do evil ; so I tell him he hath forgot what God it is that hath blinded his eyes : but I tell him he will find in the end, thy God hath not forgotten to be clear when I judge, and just when I condemn ; but how could I be clear, or how could I be just, to chain down the adversary after he had ceased to be an adversary ? and let him reign while he is an adversary to be at enmity against God, and working in the hearts of the sons of men to do evil ? But if righteousness fill the Earth and all evil die, while the root remains, what cause have I to destroy the root ? or why should I destroy him with the brightness of my Coming, after he had ceased to do evil ? Then you cannot think that I punish him for doing of evil.

Now let Men discern the blindness and ignorance there is in Mankind, who write against My Spirit ; for against My Spirit are all the writers that have written against thee ; for I now tell thee and all Mankind, no more than thou couldst make the World couldst thou of thyself hold a Contro-

versy with all gainsayers, and confound them all in their own Wisdom ; therefore they will know in the end, it is I that have a Controversy with Man *in the SPIRIT* to shew them plainly how dead Man is to knowledge ; and like a blind Man, that sees not whither he goeth, perfectly so, I tell thee, they neither see nor discern what they are doing ; yet such Men must appear to fulfil the Scriptures—No Weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the Heritage of the Servants of the Lord, and their Righteousness is of ME, saith the Lord. Now let them mark from these Words, if no weapon that is formed against thee can prosper, no weapon that is formed against my servants that join with thee can prosper ; for if in judgment I work in thee, and answer for thee, to condemn thine enemies, to shame and confound them, in like manner shall I stand by my Servants that join with thee, to confound their enemies the same. And now come closer to the folly of the man, I have answered from the Scriptures that he pointed out ; and now I shall answer from some of his words ; and out of his own mouth will I condemn him ; for he confesses himself, “ *That the Son is God, manifesting his Love unto his Church ; the Holy Ghost is God, communicating his Love unto his Church, to make them one with himself.* ” Now I ask him in what manner this communication comes ? does he not answer himself, from God the Father, God the Son, and God the Holy Ghost communicating his Love unto his Church ? and now I ask him who is the Church ? his own words give the answer, them that believe in ME, and receive My Communications. This is the Church let all men discern that he hath pointed out ; and this is the Church that I shall establish, to make them one with ME. Then will he resist My Spirit, resist My Communications, resist My Revelation and resist My Spirit, and the Power of the Holy Ghost ? then he must confess he is not of the Church, neither is there light, truth, or grace in him ; for he hath re-

fused the earnest of his inheritance, by refusing My Communication to My Church; then how will he appear, when I come in Glory to bring in Man's Redemption, and change them to be like unto My glorious Body? Now I tell thee, this man's writing is perfectly like the Servant that received the Talent and hid it in the earth, because he refused to improve it; yet he sheweth a talent to discern all these things must be, but refuses to receive the very things he professes to discern, and deny the very things that he hath asserted must be; because he asserts that I shall communicate myself unto my Church and People; and yet my Communications, my Church, and my People, are rejected by him, and he is trusting to a Church and People where no Communication of My Spirit is given. Here I have shewed thee the folly in a man that professes to discern what he doth not believe, or what he will not receive; and yet he affirms that I shall communicate my Love to My Church, to make them one with Myself; but where is the Church that he will point out, that hath received my communications, to be one with ME, and I with them, preparing their hearts to wait for their Redemption, and My appearing in Glory? This Church he rejects, this Visitation he despises, while he tells you, the Scriptures evidently declare unto us, that the Kingdom of God will come; and for this we are taught to pray. O, blind presumptuous man! wilt thou mock the things thou professest to see, and confessest thou art taught to pray for, while at the same time thou art writing against them? Then now it is time to fear for thyself, from Daniel's Dream, that thou hast pointed out: 2 Chap. of Daniel, the 44th verse is pointed out by him that wrote the Book: And now I shall answer thee from his Words, and the Scripture he hath pointed out—
 “In the days of these kings shall the God of Heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other People.”
 Then, from these words all men must know the Kingdom is designed for My Church and Peo-

ple, that I communicate Myself unto by My Spirit ; these are the people who must possess My Kingdom ; for it will not be left to those people that reject My Spirit, and refuse My Invitation, despise My Communication, such must be consumed and broken in pieces. Then how will he appear ? Know what I said in My Gospel, he that knows My Will and doeth it not, shall be beaten with many stripes. Now this man professes to know My Will, and acknowledges My Visitation to My Church and People, while at another place he denieth My Visitation ; and yet quotes My Gospel and Parables, saying, the Kingdom of Heaven is like unto a Woman which hid three measures of Meal, till the whole was leavened ; which he confesses is a type of the Kingdom of God, that must not be rooted up but continue upon the Earth till the whole of mankind are leavened and converted into the Life and Substance of the Kingdom of God : for the kingdoms of this World must become the Kingdom of God and of his Christ. These things he hath discerned ; but let him answer, in what manner mankind is to be leavened, and converted into the Life and Substance of My Kingdom, without being leavened by My Spirit, without the Visitation of My Spirit, without the Power of My Spirit ? how are they to be converted into the Life of My Kingdom ? This work cannot be of man ; therefore, I tell thee, it must be of God. And now I shall come to his observation of the good seed that is sown : this he hath allowed is My Word ; and hath had Wisdom to discern that the good Ground that receives My Word, are My Believers that will be *preserved in the end*. Here is the wisdom of Man mixed with blindness and folly, denying the Power of My Spirit, and the Visitation of My Spirit, which is the fulfilment of My Word. Now My Words were left on record, and the good seed must come from the Power of My Spirit to them that receive it ; for I now tell thee, as a grain of Wheat is cast into the ground, sown by Mankind, so was My Word sown in the Gospel ; but know that Wheat sown in good ground will

spring up and bring an increase when it cometh to the perfect ear, to be ripe unto the harvest ; perfectly so, I tell thee, will the increase of My Spirit be unto them that receive My Word and grow thereby ; they will increase in faith to believe the fulfilment of My Words ; they will increase in wisdom to discern My Words ; they will increase in understanding to look for the fruits of My Spirit. This is the ground that will receive the good seed, to be made the Children of My Kingdom, filled up with My Spirit, like a shock of Corn that is ripe for the harvest. This he hath discerned, the good seed is preserved at the end in the ground that will receive it ; but hath denied the very way they must receive it ; for the fruits of My Spirit, the true discernment of My Gospel, is all denied and wrongly placed by him : He hath discerned the Tares to be the children of the wicked one, who are led on by the devil, and must be destroyed at My Coming ; but he hath never discerned what the Tares meant to grow up amongst the Wheat, to hurt the Wheat and hurt the ground, by its evil seed, and choke the growth of the Wheat, as it is known to thee, where weeds are plenty this is done ; and now I tell thee perfectly so as weeds hurt the ground to choke the growth of Wheat, perfectly so is this Man, and all that are like him ; they are like weeds that spoil the growth of Wheat, so are they by their evil tongues, trying to quench the growth of Grace, the growth of Faith, the growth of Understanding to discern My Words, that when My Harvest doth appear, I may find nothing but Tares instead of Wheat, and for the day to come upon them unaware. Now this is the wisdom of a man, who professes to preach My Gospel, and point it out, and do the very things, which he himself hath pointed out will bring destruction on themselves ; for I now tell thee, without MY SPIRIT to *visit man in the end*, man can never become like the full ear of Corn, to be made Wheat fit for My Harvest ; so he that denieth the Visitation of My Spirit, can never receive My Word, like the good ground

that receiveth a grain of Wheat, and bringeth the increase to the full ear. Perfectly so, I tell thee, My Word must bring the increase to the full ear of faith, lest the day come upon them unaware : and now, I tell thee, as one grain of Wheat bringeth an increase of many ; so is My Word, that is left on record, to bring the increase of faith, knowledge, and understanding, till they are filled with the increase of My Spirit, that when I appear they may be ripe for My Harvest, as a field of Corn is ripe for the harvest of the husbandman : and then the tares will be cut down and destroyed, that have been like weeds amongst the Wheat. Now I ask mankind what they can answer, when I demand My Gospel of them that now deny the fruits of My Spirit, or the Visitation of My Spirit ? Then, I tell thee, they must deny the whole. And now I shall answer thee further from his Words : He says, the children of God, *that are translated into the Kingdom of his dear Son, these are they which follow the Lamb wheresoever he goeth, and have a name and a place in his house, heirs of God, and joint-heirs with Christ. These are the Sheep of Christ, which follow him, but know not the voice of a stranger.* Here thou sayest in thy heart, is it possible for mankind to point out Scriptures in such a manner, and at the same time deny the very Scriptures they have pointed out ? To this I answer, as a blind man seeth not whither he goeth, so this man sees not what he hath been writing ; and no more than a blind man discerns his footsteps, no more hath this man discerned what he hath been writing, nor the Scriptures that he hath been quoting. If I ask him the following questions : what is meant by following the Lamb wheresoever he goeth ; or how they are to follow him and know whither he goeth ; what answer shall I receive ? In thy heart thou answerest, none ; perfectly so, I tell thee, like the man without the wedding garment, he must appear speechless. Another question if I ask, what answer shall I receive : the Sheep of Christ follow him, and they will not follow the voice of a

stranger ? Here are his words, but how will he answer my question, if I ask him who are My Sheep, that know My Voice and follow ME ? or how is My Voice to be known, without the visitation of My Spirit ? what answer shall I receive ? Here, I tell thee, like the former, he must be like the Man that had not the wedding garment, and was speechless. Another question I shall propose from his own words : “ *Our Lord told the Scribes and Pharisees, that they were the children of their father the devil, being drunk up into the religion and delusion that prevailed in those days.* ” Here are the Words that he hath brought forward ; now my question is, what their religion was, that so greatly prevailed amongst them, that all the Miracles I wrought, and all the wondrous Acts that I had done amongst them were despised and rejected by them ? Then what was the religion that I condemned in them ? Here, I tell thee, to this question he must again be silent ; or, like the faithless servant, condemn himself, if he makes ME the following answer : the Scribes and Pharisees, that I condemned, were so drunk up in their own Wisdom, their own Knowledge, and their own Understanding, and so blinded by the Arts of Satan, to fill them up with unbelief, that My Coming amongst them, to seek and to save, was rejected and despised by them ; therefore, I said, they were of their father the devil. Now if he makes this answer, to own the Truth why I condemned them, I plainly tell thee, he must condemn himself, and allow he hath drank into *the same spirit*, and filled himself with *the same unbelief*, to resist My Visitation in the Spirit, as they resisted ME in the Body. Therefore, I tell thee, every Visitation of My Spirit, every Truth of the Prophecies, and every footstep I have led thee on, is rejected by him, as My Working was by the Scribes and Pharisees ; and as the Scriptures were understood by the Scribes and Pharisees, and wrested by them, perfectly so, I tell thee, are the Scriptures understood and wrested by him ; and as the Scribes and

Pharisees thought themselves more righteous than others, while they rejected ME and My Gospel ; perfectly so, I tell thee, is this man, while he is rejecting My Spirit. Another question I shall put from his own words, where he says, the Children of God are kept from the others by the power of God, through Faith unto Salvation, whose names are written in the Book of Life. These are his words, and here is My question, to ask him, what Faith they have got unto Salvation, that neither believe the Power of My Spirit, nor the Visitation of My Spirit, to give them this Faith ? Let him answer from whence this Power and Faith come. But I know the thoughts of thy heart : he will say, through Baptism and Confirmation ; then I answer, he hath not received either ; because MY POWER cometh by the POWER of MY SPIRIT ; and faith to believe I shall fulfil My Gospel must come by My Spirit the same ; so I tell him, in his own words he is condemned ; for he hath laid a doctrine “ *to give false ideas of God, and to degrade the glory and excellency of Christ, to make him contemptible by worshipping a false Christ.*” Here are his words, and out of his own mouth will I condemn him ; for I now tell thee and all mankind, he that denieth the Visitation of My Spirit must deny the Power of My Spirit, and deny My Gospel throughout, and make ME a false Christ ; because they deny the Truth of My Words, and make ME appear contemptible amongst men, to say the Spirit of Truth should come to lead you into all Truths, and I should be with My followers to the end ; but if I do not visit them by My Spirit, I cannot be with them to the end. And now mark the Words I said to Nicodemus—They must be born of My Spirit, and hear My Spirit, as they hear the rustling of the wind, before they enter into My Kingdom. Then I ask him what a Christ he makes of ME ? or how contemptible doth he make My Words, to say I said what I never intend to fulfil ! and now I have already told thee, and I now tell thee again, the Visitation of MY SPIRIT will surely come to all *before My Coming*, that are look-

ing and waiting for My Coming, that every man may have the witness within, when I come to visit them in power, and bring in My Kingdom of Peace ; for I have already told thee, and I now tell thee again, the coming of My Kingdom is like the dawn of the morning, that first begins to break the day before the sun ariseth, and then it riseth higher and higher to the perfect day, till it warms the whole earth ; just so is the Visitation of My Spirit first made known by Prophecies, that the daylight is broken, the dawn of the morning appeareth, that the daylight is at hand, that I am coming as the rising sun, with healing in My wings ; and those that have eyes to see the light will receive the light in their hearts through faith, and discern the rising sun to appear in their hearts, and dismiss the dews and mists of the morning, till, like the fervent sun, it ariseth to shine in every heart, that worships ME as a CHRIST, believing and relying on all My Promises, made in My Gospel, that I come to fulfil all the Law of God and the Prophets. These are the Sheep that must sit on My right hand, when I come in My Glory ; but then I ask him, how will they appear, that have had such false ideas of their God, and so wrongly degraded My Gospel, to deny the Truth of all My Words, who have trusted in the form of Godliness, and denied the power thereof, and the truth of My Visitation to warn them ? He will find they are the goats, they are the tares, and the worshippers of the Beast, whose lamps are gone out, and will call for the rocks and mountains to hide themselves from the face of HIM that liveth for ever and ever. This he hath discerned himself will be the end of those that believe not My Gospel, and are not filled with the Power of My Spirit, that their lamps are gone out, not prepared for the Bridegroom when he cometh ; then how will such a man answer for himself, to set the daylight before you, and the approaching night that is hastening on, to tell your destruction, if you are found in darkness, while he tells you to

refuse the light? Are not My Words fulfilled in such a man as this, darkening the light that is within him till his whole body be full of darkness? and so he becomes a blind leader of the blind, till all fall into the ditch together, that are led by such blind teaching as his. How will he inherit the Kingdom that is prepared for you from the foundation of the World? which he hath confessed himself cannot intend the Kingdom of Glory, for that is the uncreated fulness of God; but the Kingdom that you are to inherit is the Kingdom that was created in the six days, when the Lord created the earth. This is the Kingdom he saith you are to inherit, that was prepared for you from the foundation of the World. Then know, O vain and simple man, in like manner it was first prepared before the Fall, in like manner it must be restored; then let him answer, how it was prepared, then he will see the folly of his words, saying, *A Woman cannot be made use of to be employed in such an important Work.* I ask him how I made use of the Woman when I laid the Creation at first? what I created the Woman for, but for a helpmate for Man; then how can I restore that Creation to its full perfection, if I do not restore all things for Man's good, that I first created for his good? Here is the blindness and ignorance of mankind, that neither discern what they read, nor what they write, but are dead to the knowledge of what they are doing: and this he will find comes from the Spirit of Truth; so I tell him, if he is a lover of truth, he will confess his faults unto all men; and say, as the man that was born blind, I confess I was blind and did not discern the Scriptures of Truth, or the Word of God; but now I see my own folly, in darkening the light that was in me. Now the folly that is in this man, I tell thee, is in thousands and tens of thousands, that know not they are blind and naked; and never discerning I had no counsel nor wisdom of man, when I laid the foundation of the World; therefore, I tell thee, I

shall take no counsel nor wisdom of man, when I restore the Kingdom to them in Peace. But knowing the folly and madness of mankind, mark the words I said to thee in 1792, and with those Words let thy Book end ; for this is an answer, I tell thee, to all men—

“Who and what are thou, O fond, presumptuous man,
That by thy own weak measures Mine would span
Undaunted as if an equal match for ME ?
Stand forth and answer My demands of thee ;
But first, let thy original be traced,
And tell ME then, what mighty thing thou wast ;
When to the potent World My Word gave birth,
And fixed My centre on the floating Earth ?
Didst thou assist ME with one single thought,
Or My ideas rectify in aught ? ”

This Answer from the Spirit of Truth to the man at Halifax, that printed *against* the Spirit of God, denying HIS Visitation to Man, and yet concluded with saying, “*I am a Lover of the Truth of God.*”

“Then now, I tell thee, he that is a Lover of My Truth, must mark deep the Words I said to thee in 1792, what was spoken in the verse, and what was spoken in addition to the verse—
“Declare My wondrous Works to the children of men, and My faithfulness and loving kindness thou shalt not keep back.”

The Answer to the Book printed by Jacobs, printer at Halifax ; refuted by the Word of God, from the Gospel of Truth, and the Spirit of Truth.

FINIS

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